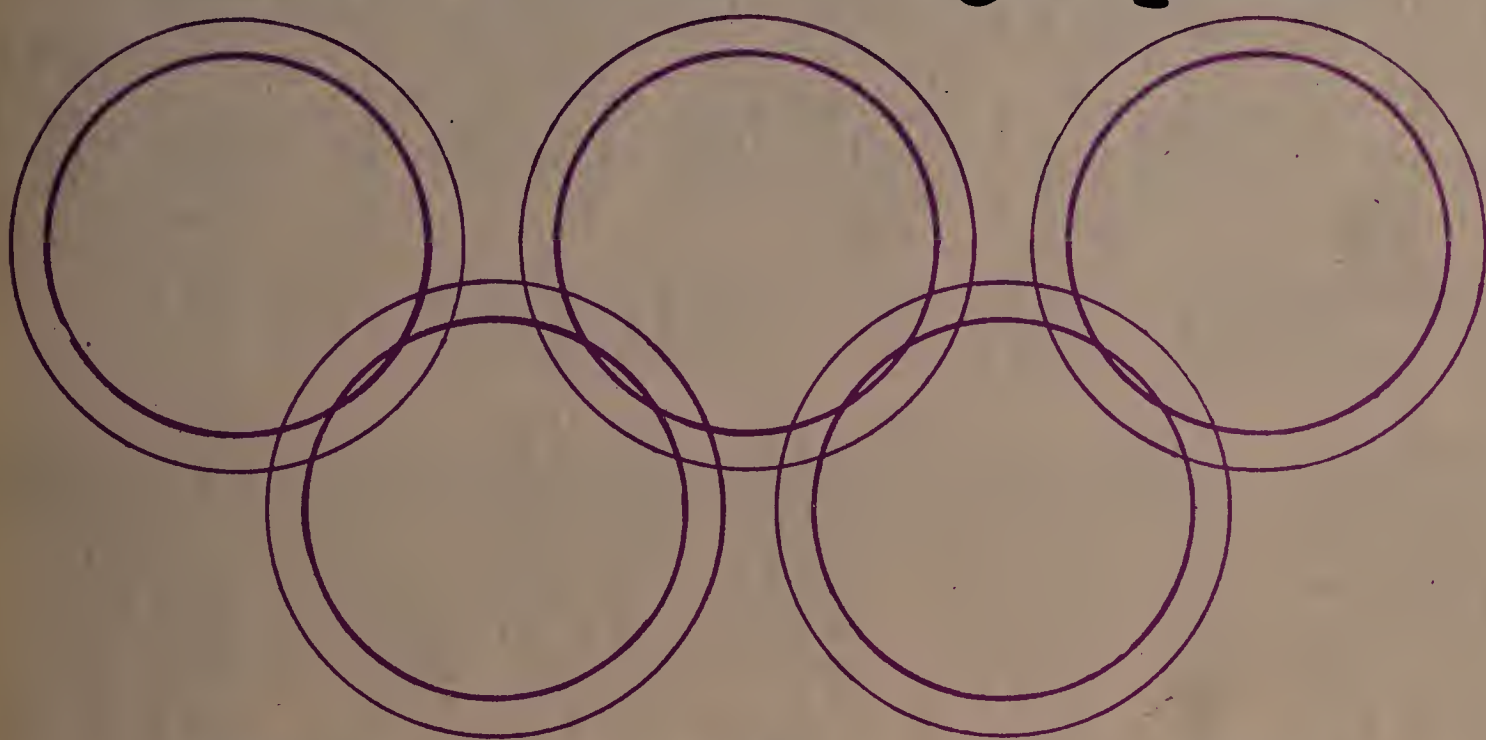




Existential Olympics



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gay community news

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Tennis Officials Ponder Next Move

Chromosome Test Considered for Tennis Star

NEW YORK — The case of a transsexual tennis player is causing consternation within the United States Tennis Association as the group debates whether Dr. Renee Richards, formerly Richard Raskind, should be allowed to compete as a woman in the U.S. Open Tennis championships. The U.S. Open elimination rounds began on Aug. 8 with the first day of final competition scheduled to begin on Sept. 1.

Officials of the U.S. Tennis Association

Dignity at Eucharistic Congress

PHILADELPHIA, PA — Dignity, the organization of gay Catholics, greeted the over one million pilgrims who arrived in Philadelphia last week for the 41st International Eucharistic Congress with a mass in front of the Philadelphia Civic Center. The mass was served by Br. Paul Morrissey of Philadelphia, Sr. Jeanine Gramick, one of the founders of the Baltimore chapter of Dignity, and Fr. Deckland Daly, former chaplain of Dignity, Washington and a member of the Order of the Sacred Hearts of Jesus and Mary; and took place on Tuesday, August 3. The mass was said outside on the mall and attracted about 250 people, many of them priests and nuns.

The mass was held on "Freedom and Justice Day" at the Congress, a day which featured such notables as Mother Teresa of Calcutta and social activist Archbishop Dom Helder Camara of Brazil. According to Fr. Daly, Dignity members spent the entire day leafletting people, especially elderly people, who were in preponderance at the Congress. "It was a regular mass," Fr. Daly, who spends his summers in Wareham, Mass., told GCN. "Practically everyone received com-

munion. We decided to say mass on this day because we see the Eucharist as a key link to communion. The reaction of people was excellent. Two women came up to me at the end of the mass in tears and told me how much it had meant to them. One priest on the fringes of the crowd caused a problem but he became quiet when a woman talked with him during the mass."

The Congress, which was dubbed "Fatima on the Delaware" by the radical *National Catholic Reporter*, featured a personal appearance by President Ford as well as a taped address by Pope Paul. Dignity had asked permission to set up a booth in the auditorium of the Civic Center but the request was refused by the representatives of the conservative Philadelphia diocese, who were in charge of planning. "There was a booth in the auditorium for the Bahai faith but none for Dignity," Fr. Daly noted. "I was very pleased by the mass and the response we got," Fr. Daly told GCN. "I was fearful that we wouldn't get much of a turnout because of the lack of publicity. But the result was heartening."

The Congress, which was dubbed "Fatima on the Delaware" by the radical *National Catholic Reporter*, featured a personal appearance by President Ford as well as a taped address by Pope Paul. Dignity had asked permission to set up a booth in the auditorium of the Civic Center but the request was refused by the representatives of the conservative Philadelphia diocese, who were in charge of planning. "There was a booth in the auditorium for the Bahai faith but none for Dignity," Fr. Daly noted. "I was very pleased by the mass and the response we got," Fr. Daly told GCN. "I was fearful that we wouldn't get much of a turnout because of the lack of publicity. But the result was heartening."

Ann Weld-Harrington Running

PROVINCETOWN, MA — Ann Weld-Harrington, Provincetown gay and women's activist, has announced her candidacy for the office of State Representative from the second Barnstable district. Harrington, who is on the ballot as an independent candidate, will face incumbent Rep. Howard Cahoon. Cahoon, who is a Republican,

toral composition. Cahoon was unopposed in the 1974 election as well and trounced his Democratic opponent, Benjamin Muse III in the 1972 race by 13,943 votes to 7,442. Provincetown is the only predominately Democratic town in the district.

Harrington, who ran fourth in a race for Selectperson in Provincetown earlier this year, states that her "broad spectrum of involvement with people enable me to address myself adequately to issues that are of main concern to a lot of my constituents." Harrington sees herself as a liberal, supports the right of women to choose abortion, backs gay rights legislation, opposes capital punishment ("except in extreme cases determined through due process"), and favors a moratorium on construction of nuclear power plants. Harrington sees her opponent as "a staid Republican" who she says voted against abortion, for capital punishment, against using a mobile unit to detect cancer in women and for oil prospecting in precious fishing areas.

Harrington states that "we need a representative who speaks and cares about the majority and the majority voter and who acts on a clear conscience derived from working with humanity, unafraid of new ideas but with tremendous respect for traditional ideas."

An open lesbian and the mother of two children, Harrington was one of the organizers of the 1975 New England Gay Conference that was held in Provincetown.

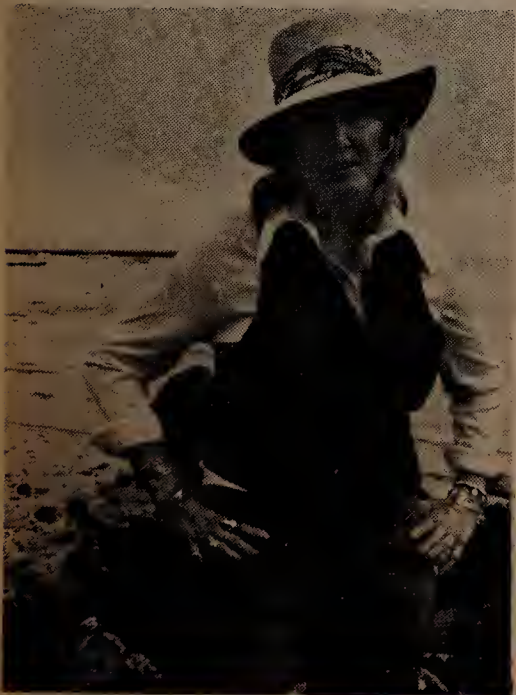


Photo by Gabriel Brooke Dix

Ann Weld-Harrington

has no Democratic opposition so it will be a one-to-one race. The district, which includes the towns of Harwich, Dennis, Eastham, Brewster, Orleans, Wellfleet, Truro, and Provincetown, is overwhelmingly Republican in elec-

chromosome test for the tennis player. According to Hadley, the U.S. Open Committee will decide before Aug. 20 on the status of Richards. The committee is made up of the president of the U.S. Tennis Association, the head of the West Side Tennis Club where the tournament will be held, and several other tennis officials.

Jerry Diamond, executive director of the Women's Tennis Association, was quoted by the wire services as saying, "The policy of the WTA is that women's tennis is for women. If she can pass the ICC (International Olympic Committee) test that she is genetically a woman, then she can play woman's tennis."

"It is not a matter of discrimination. If she can genetically prove it, we won't argue. If you have a 6-foot genetic man and a 6-foot genetic woman the man is stronger than the woman. What they have done to themselves is irrelevant."

Chris Evert, the tennis player and WTA president, concurs. "I think she should have the chromosome test like they have in the Olympics," Evert was quoted as saying.

Tennis Association public relations

official Pret Hadley confirmed to GCN that the primary objection to Richards' competing in the women's tournament is that her male biology might give her unfair advantage over the competing women.

Last month, Raskind surfaced as Renee Richards and easily won the women's singles competition of the LaJolla tennis championship in California. The tournament is on the sectional level and is affiliated with the Southern California Tennis Association. Pret Hadley told GCN that Richards had never told anyone that she was Richard Raskind when she entered the tournament. No one was apparently aware of Richards' real identity until 1½ to 2 weeks after the LaJolla tournament.

Meanwhile, *The New York Times* reported in their Aug. 12 edition that Dr. Richards has been accepted to compete as a woman in the South Orange (N.J.) Tennis Week Open, Aug. 21-29. Gene Scott, the director of the tournament, told the *Times* that he had based his decision on a "gynecological affirmation that she is a woman." Scott did not require a chromosome test.



"HAS ANYBODY SEEN SOME REEDS?" is a common question around the Fenway these days. It seems that the suspiciously-named Victory Gardens have been the site of a sickle-toting slasher these days, intent on disrupting the thickets that caused *QQ Magazine* to once call the Fenway "the wildest meat rack in the country." Numerous Fenway residents told GCN that a few owners of vegetable gardens were blaming male cruisers for stripped corn and squashed tomatoes, and were retaliating by trying to hamper bushgoing. Rep. Elaine Noble said she has had nothing to do with the city-owned property, despite rumors to the contrary. Noble says that there are plans to improve and "upgrade" the area, but "the reeds aren't going to be touched . . . even if the upgrading begins, it won't be for a year or so . . . those reeds have grown wild, you know," said the representative, in whose district the famed shrubbery grows. Meanwhile, the Fenway remains Boston's busiest—and some say riskiest—cruise-spot. Trying to find who or what has been responsible for the chopping is like trying to find a bird in a bush.

Photo by John Scagliotti



news notes

LEAVENWORTH, AGAIN

LEAVENWORTH, KA. — A Leavenworth prison inmate, who has had 47 gay publications addressed to him rejected by prison authorities, reports the latest official views on gay publications. "Officials were rejecting gay publications because they wouldn't 'help' an inmate with their 'affliction' of homosexuality according to top officials here," prisoner Calvin Keach writes.

"Lately," prisoner Keach adds, "they came up with a new excuse. Seems like they consider owning a Gay publication is an *expression* of a person's sexuality and would thusly identify the person as a homosexual which would then subject him to assault or pressures . . ."

"Also some books readily identifiable as gay books are admitted usually when or if they are long outdated or treat homosexuality as an affliction, and this is well-documented. Even rank and file staff members refer to open gays as 'girls' to other inmates and staff alike . . ."

Keach has appealed to the National Director of Prisons, Norman A. Carlson, to end the ban on the gay press at Leavenworth.

BLOOMING

CHESTNUT HILL, MA — Bernard Gelber, general manager of Bloomingdale's Home Furnishings Store in the Boston suburb of Chestnut Hill, has denied that his company is insensitive to its gay clientele. Responding to charges in a recent issue of *The Advocate* that Bloomingdale's had refused to cooperate in the preparation of a fashion story, Gelber told Fred B. Kasner, a journalist and customer at the Chestnut Hill store, that "gay people are hired at every level of Bloomingdale's operation—and I mean every level. We absolutely do not discriminate in any way." Gelber said that Bloomingdale's does virtually no national, and only limited local, advertising, but that its national executives had not yet seen *The Advocate's* comments.



Jonquil (*Narcissus Jonquilla*).

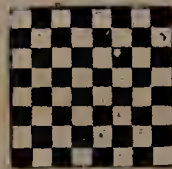
DOB'S MISSING MAIL

BOSTON — The Daughter's of Bilitis, Boston's largest lesbian organization, fears that the group's mail is being tampered with. One DOB member told GCN that at least two pledge donations of \$50 each were mailed by women in the community but were never received by DOB. If anyone has written or sent pledges or dues to DOB and never received a response from the group, they are urged to call DOB President Lois Johnson at 536-3285. DOB has attempted to get a post office box to avoid repetition of the situation but were told by authorities that they will have a significant wait before receiving one.

CATHOLIC AWARD

DETROIT — The Catholic Press Association has awarded its 1976 award for best Article of the Year (originating in a magazine) to Brian McNaught, columnist for Detroit's new gay newspaper, *Metro Gay News*. McNaught won the award for his article, "Sad Dilemma of the Gay Catholic," which appeared in the August 1975 issue of the *U.S. Catholic*. McNaught wrote the prize-winning article shortly after his dismissal as a staff writer for the *Michigan Catholic*. His firing came after he had "come out" as a gay person in an article for the *Detroit News*.

McNaught told GCN that "after the *Michigan Catholic* dropped my column, I went on a water fast and went down to Chicago to a meeting of Catholic editors and challenged them. The *U.S. Catholic* editor stood up and said that he'd print my article." As for the award itself, McNaught sees it as a "step forward." It was either "very courageous or else the editors simply didn't realize the political ramifications of what they doing." McNaught noted that the judges of the award were all representatives of secular publications. The editor of the *U.S. Catholic* has since stated that no politics were involved in the award and that it was simply a question of good writing.



Checkerboard.

HOMOPHOBIC CZECHS

PRAGUE, Czechoslovakia — Britain's Independent Television Network (ITV) recently walked out of the Prague International Television Festival after one of its entries — *The Naked Civil Servant*, a dramatization of the autobiography of gay civil servant Quentin Crisp — was barred from the festival by the Czech organizers. The show was an official entry in the drama category.

The organizers of the festival claimed that the play "was not in harmony with the main festival idea," which was to "serve mutual knowledge and better understanding between nations." The drama section of the festival's purpose was to show plays that "contribute to the strengthening of positive human values."

CARTER TRADE-OFF

SAN FRANCISCO — *The San Francisco Sentinel* reports that a mention of the name Carter around the Mint (a San Francisco gay establishment) might bring an ambivalent response. Presidential candidate Jimmy Carter's son Chip took part in the Mint's gay fundraising tricycle race about a month ago but it now turns out that the person who robbed the Mint of \$60 in March was none other than the other Carter — William Carter Spann, the former Georgia governor's nephew. As was recently reported in GCN, Spann is currently in jail after being charged with two armed robberies. It was revealed that he was gay.

CONTROVERSIAL BOOK

NEW YORK — Fr. John McNeill's controversial and long-awaited book, "The Church and the Homosexual," will be published by Sheed, Andrews, and McNeel next month. Fr. McNeill, who is a chaplain and founder of Dignity/New York, has had a series of difficulties with the Roman Catholic Church over publication of his book. In 1974, shortly after a talk at a Dignity convention, Fr. McNeill was told by superiors in Rome to stop writing or lecturing on homosexuality until his work could be investigated. The order from Fr. Pedro Arrupe, Jesuit Superior General, began a process during which Fr. McNeill's manuscript was reviewed by a board of theologians and revised many times.

During the time when his superiors were reviewing his work, Fr. McNeill chose to obey and wait. "I received Fr. Arrupe's order as a Jesuit under obedience and since I wanted my book to help the Catholic homosexual, I wasn't about to go ahead and publish a condemned book." Fr. McNeill was finally rewarded for his patience by receiving the *imprimatur*, the Catholic Church's official seal of approval.

PRISONER SUES

SAN DIEGO, CA. — A prisoner at the San Diego county jail has filed a \$20,000 civil rights suit against Sheriff John Duffy and Chaplain Bob Yuman of the county jail, charging that the rights of gay prisoners are being violated there. The suit, filed by prisoner David Ray Brown, demands that gay prisoners be given the right to attend church services, a right which he claims has been denied.

The *Chicago Gay Life* reports that Brown stated that gay prisoners have asked to be allowed to attend religious services, but were told that the chaplain had instructed jail officials not to let them do so. Brown also alleges that when prisoners are first brought into the jail they are asked if they are gay. If they answer yes, they are segregated and harassed.

ENDORISING CARTER

CHICAGO — *The Chicago Gay Life*, midwest bi-monthly gay newspaper, endorsed Jimmy Carter for President in its July 23 edition. "If he [Carter] keeps his campaign promises, including those he made during his acceptance speech before the Democratic convention, this world will certainly be a better place for all of us to live in . . . and especially us who are the forgotten people with most of our politicians," the *Gay Life* editorialized.

REMINDER

GCN reminds our readers to register to vote in the Sept. 14 primary elections. You must be registered to vote. Proof of residence (30 days) is required. Telephone or electric bills are usually acceptable if a driver's license is not available.

The last day to register in most Massachusetts communities is August 17. In Boston, all Little City Halls, as well as the main City Hall downtown, will be open evenings. For location of special registration sites, call 725-4300. In other communities, call your city or town clerk's office.

REAGAN SPEAKS OUT

VAN NUYS, CA. — Ronald Reagan, candidate for the Republican presidential nomination against President Ford, has for the first time spoken out on the issue of gay rights. *Christianity Today* in its July 2 issue quotes Reagan as telling fundamentalist talk show host George Otis that "I would have vetoed it [the California bill legalizing consensual sex acts recently signed by Governor Jerry Brown]. I know there is a quarrel here with many fine people who have a libertarian approach to government. They believe in more individual freedom [and some] would carry libertarianism all the way to whatever an individual wants to do. But I have always believed that the body of man-made law must be founded upon the higher natural law. You can make immorality legal but you cannot make it moral."

GUILTY PLEA

CAMBRIDGE — A Woonsocket (RI) man pleaded guilty last Wednesday in East Cambridge District Court to charges of "unnatural acts" stemming from his arrest on July 9 at the "Bird Sanctuary" opposite Browne and Nichols School in Cambridge. The man was fined \$200.

The case of a Boston man arrested at the same time was postponed at the request of the defendant and his lawyer, attorney Richard Rubino of Boston, until August 31.

Men who frequent the area have reported to GCN that there has been no let-up in the amount of police activity at the Bird Sanctuary in recent weeks.

TEACHER'S CHANGE

EMERYVILLE, CA. — A gym teacher at a California high school, dubbed "the sweetest girl I've ever known" by a former superintendent of schools, has shocked this community by showing up as a man. The teacher, formerly known as Doris Richards and now wishing to be known as Steve Dain, recently spent a six-month sick leave undergoing a sex change operation. Dain has informed the school board that he wishes to stay on the job.

The United Press International reports that reactions to the now-bearded teacher's change of identity have been mixed. One worker at the board of education was quoted as saying, "It kind of makes your skin crawl." But Flo Bigelow, one of the five members of the board of education, showed more sensitivity. "Life is complex — full of change and if it makes this person happy to change lifestyles, that's all right with me." Students generally wanted the teacher retained and one of them said, "She coached us to championships and everybody just loved her."

The teacher is reported to be writing a book on his sex change in which he "is recording reactions when he shows up with a beard and reveals his new identity."

Violence, Gay Activism Stir Rural Pennsylvania

NORTHUMBERLAND, PA. — A gay bar-owner shot and seriously wounded a local "straight" youth who, along with some of his friends, were harassing the bar in this small, rural Pennsylvania community last Saturday night. The incident took place at Phil's, a gay bar located in the Palmer House, an old hotel in this community of 4,102.

The shooting took place shortly after 11 p.m. on Aug. 7 when a group of eight "straight" youths entered the bar

which was occupied at the time by the bar's owner, Philip Southard, 58 years old, and six gay customers. According to one man who was present, the "straights" were "rowdy as hell" and demanded drinks. After being carded, they were served drinks and began to harass the customers and cause problems. Although the sequence of events gets somewhat blurred at this point, the bar-owner apparently used tear gas against the straight persons. In the melee that followed, one gay man was

tripped while getting up to go to the bathroom, while another was hit on the head with a beer bottle, requiring sixteen stitches. At this point, Southard, the owner, began shooting and shot two of the "straight" harassers, grazing one, and seriously injuring 21 year old William Klinger of Middleberg, Pa.

As a result of the incident, Southard, who has a local reputation of being "gun happy," was arrested and charged with aggravated assault and recklessly endangering the life of another person. He is currently being held on \$35,000 bail. The local newspaper, *The Sunbury Daily Item*, reports that Southard fired five shots, two of which struck the injured man. Southard also reportedly told the police that he was first struck with a beer bottle.

What distinguishes this incident from hundreds of similar ones is the presence in Northumberland of Susquehanna Valley Gays United, one of the largest and most successful rural gay organizations in the United States. Susquehanna Gays United boasts a membership of 70, both women and men, and its founder, Sam Deetz, is a member of Gov. Milton Shapp's Council on Sexual Minorities.

According to Deetz, Southard ran a gay bar without any problems for 12 to 15 years until the day that Sam Deetz "came out" in a front-page article in

the *Sunbury Daily Item*. Deetz's "coming out" was the result of his being named by Gov. Shapp to the Council for Sexual Minorities. As soon as Sam Deetz became visible, Phil Southard's bar became visible as well. Only two days after Deetz's March 24 "coming out," Phil Southard chased "disruptive straight" people from his bar for the first time; the same evening his bar was fire-bombed. Southard immediately blamed Sam Deetz and Susquehanna Valley Gays for his new-found troubles.

"I was causing them problems; I was just too visible," Deetz told GCN. "The only harassment which I received after coming out came from Southard and his friends, not from straight people."

Deetz feels that the blame for the incident lies largely with Southard himself. "There was only one phone in a three story building," he told GCN. "There was no bouncer in the bar; the people who reported the incident to the police had to walk a block away to get to the telephone. If Southard had had some other protection other than his gun, the entire incident could have been avoided."

But Southard's point of view would obviously be different, and the conflict between the old-line gay people and the new activists is unlikely to vanish overnight in rural Pennsylvania.



Photo by John Gamble

National Gay Task Force co-director Jean O'Leary (center) and gay playwright and activist Martin Duberman (right) being interviewed on NBC's "Today" Show on Thursday, August 5. Doing the interviewing are Linda Ellerby and Lloyd Dobyns. O'Leary and Duberman discussed the gay movement, sodomy laws, and changing public attitudes.

Saxe Loses Dismissal Motion, Returns August 25

By Nancy Wechsler

BOSTON — As lawyers for Susan Saxe were arguing before Judge W. Arthur Garrity that all state charges against her be dismissed, it was revealed in Federal District Court that Saxe will be returned to Massachusetts on August 25 from New York to stand trial on Sept. 15. Garrity denied the defense's motion for dismissal.

In the Civil suit before Garrity, Saxe's lawyers had contended that transferring Saxe from Worcester County jail to New York City then to Long Island and back to New York

City had violated the Interstate Detainer Compact — a law which was designed to protect prisoners from random transfers while they were trying to prepare a defense. The Interstate Detainer Compact itself calls for the dismissal of charges if the law is violated.

Nancy Gertner, lawyer for Susan Saxe, argued that the law applied in Saxe's case and that it was designed to prevent just such a situation. Saxe was five hours away from her attorneys and unable to fully prepare her defense.

At one point during the hearing Gar-

rity referred to the unusual nature of the case, saying that in all his years as a lawyer and a judge he had never seen anything like this. He was referring to Susan Saxe's status as a prisoner. Susan is not technically a sentenced prisoner although she has pled guilty in Philadelphia to conspiracy to rob a bank and to a break-in at the Newburyport armory. She has been awaiting trial in Boston for over one year on a bank robbery charge there. She will not be sentenced for the Philadelphia charges until her sentencing in Boston, and could theoretically be released

from jail tomorrow if anyone were rich enough to put up the \$350,000.00 bond.

It was this unusual status as a non-sentenced prisoner that led Judge Garrity to deny the defense motion to dismiss the charges. Garrity said that the Interstate Detainer Compacy applied directly to already sentenced prisoners, and although he could see applying it to some non-sentenced prisoners, he did not feel it applied to Susan Saxe. Garrity said, "The Interstate Detainer Compacy is inapplicable because of the plea agreement made in Philadelphia. Because of her [Saxe's] agreement that she would not be sentenced in Philadelphia before being tried in Boston, she took herself out of the jurisdiction of the Interstate Detainer Compact." Garrity went on to juxtapose Susan Saxe's rights with those of the Commonwealth. "The rights of Ms. Saxe are of course important, they are a biting concern. But there is also a very important public interest—that is to have a prosecution of a very serious crime to which a grand jury has returned an indictment."

One member of the Susan Saxe defense committee felt there was more behind Garrity's ruling. "It's too simplistic to think Garrity denied the motion only on the basis of Susan's position as a non-sentenced prisoner. If it had been a prisoner who was not also a highly political person, then Garrity perhaps would have found differently. The government wasn't going to let a bureaucratic error—no matter how seriously it jeopardized Susan's civil rights, cause them to drop the charges against her."

Fort Hill Faggots, In Drag, Invade Sporters

By Peter Tenney

BOSTON — Eight or ten of the Fort Hill Faggots for Freedom, a group of gay men living collectively in Roxbury, descended upon Sporters' Cafe last Saturday. Wearing wigs, dresses, rhinestones and lacy things, the men entered the popular men's bar shortly before midnight. A bouncer tried to stop their entry but they barged in, one of them calling back, "So call the cops, honey!"

They moved as a group toward the rear of the bar and had been there but 15 minutes or so when several police arrived. Citing the bar's policy against costumes, the police contended that the group was creating a disturbance and peacefully escorted them out onto the sidewalk. There the group discussed with a police officer the procedure of filing a discrimination suit. After "carrying on" for another 15 minutes outside, the group went on to two more bars, the Citadel and Together, without any further incident.

Paul Tellalian, a participant in the night's activities, said he felt "Sporters exemplifies a myth of what true masculinity is about," explaining that "the mystique is one of alienation rather than of celebration. People don't seem to enjoy it."

In response to their ouster the Fort Hill Faggots are calling for a boycott and picket at Sporters on August 20. The changes they would like to see effected include ending discrimination against women entering the bar and allowing people free expression in terms of dress. Contacts have been made with Mass. Civil Liberties Union

lawyers to discuss the possibility of a discrimination suit coming out of the incident. Follow-through on a legal case would depend, they say, on response from both the community and Sporter's management.

Jack Rubin, manager of Sporters was out of town and unavailable for comment as GCN went to press.

Older Gays Organize

By Tony Roberts

BOSTON — On August 6, eighteen gay men met at the Church of St. John the Evangelist here to organize a group of gays interested in the problems of aging as it affects gay people. An ad hoc committee had been working for some months to arrange this meeting to fill a need which has long been obvious to many members of the gay community.

More than a year ago, an organization called Golden Gays failed to succeed because it had limited itself to socializing. Since then, the general interest in geriatrics and the problems of aging in a youth-oriented society has grown so that the committee believed that the time had come for another effort to be made in filling in a conspicuous gap in the gay spectrum by

organizing a more soundly based group. It is to be open to all gays of all ages (the first meeting saw an age differential of from 21 to 71).

At this first meeting, a program of priorities was discussed and temporary officers elected. All present voted to hold meetings on the first and third Thursdays of the month at the Church of St. John the Evangelist which has made its facilities available to gay groups for many years.

All possible gay organizations are being contacted and it is hoped to have a regular column in GCN to keep the community informed. Anyone interested in further information about older (and other) gays may write to: PMB, Suite 212, 102 Charles St., Boston 02114, or call 482-8998.

WARNING

The "Bird Sanctuary" opposite Browne and Nichols School in Cambridge continued to be the site of continued incursions by MDC police. As there have been numerous arrests in the area, GCN urges all men to avoid this spot.

—From the Editor's Desk—

By Lyn Rosen

When I first heard that men in drag were denied entrance to the Boston men's conversation bar, Sporters, I was appalled. Legally and ethically a bar should not discriminate against any orderly person who seeks entrance. Let the customers decide if they want to relate to the men in drag, I said. Why should the management decide for them who is the "right type" of customer? But then I realized that it is the management's responsibility to keep order in the establishment.

This brings the responsibility for the incident back on the shoulders of the customers. Obviously the doorkeeper at Sporters felt that the drags would cause a disturbance. "No costumes allowed," the men at the door were told. Nearby a man in a leather hat and leather jacket with gold braided epaulettes stood and sneered. Obviously, only attire that is traditionally female is considered a costume that would cause a disturb-

ance. I deplore the sexism that kept the drags out.

Yet as a woman who treasures the sanctity of an all-woman's bar, I sympathize with the many bars' policies of politely refusing people at the door. I admire the bars that advertise clearly for the clientele they wish to serve. I like to see gay bars remain gay; we need spaces to mix freely with our own people.

The zap group did not hit the hard-line Levi/Leather bars. Perhaps they felt that those establishments are a lost cause. Sporters was chosen because it is less sexist than other places. That hardly seems a good reason to attack them.

Now the Fort Hill Faggots are organizing a boycott of Sporters. The zap made a good point. Sporters patrons should somehow be made aware of their sexism. But I feel that a boycott against one establishment, chosen primarily because it was less sexist than others, is an unfair tactic.

My solution would be that the zap group turn their energies into a consciousness-raising program. Drags could meet with bar owners and managers of various establishments and work out their problems. GCN would be glad to provide a neutral space where interested parties could meet. We did this some time ago when transsexuals were refused entrance to women's bars. It worked out peacefully and to the satisfaction of both groups.

Hopefully, gay men's consciousness could be raised so that men who identify strongly with women, often expressing that identification in their dress, would not be considered a disturbance. Hopefully, in time, drag would not be considered an unacceptable form of costume but as valid an expression of a man's identity as leather or levi or suits.

But in the meantime, it seems unproductive to cause the onus to fall on a bar that, while hardly perfect, is certainly less sexist than most; instead, the drags should attempt to raise the consciousness of the entire community.

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COMMUNITY VOICE

another view

GCN:

It always pains me (slightly) when a flaming young radical like Neil Miller turns out when the crunch comes to be such an ardent defender of the *status quo* ("Editor's Desk," Aug. 14 issue). Since I was taking my Ph.D. in American history in one of the country's leading universities when the Editor was in short pants, I think it might be assumed that I am indeed aware of the course of federal action since 1933, as well as with the sad history of federal regulatory agencies and their cozy partnership with the industries they are supposed to regulate, dating from long before that. But I also have been watching where the balance of innovation in government has been going in recent years and am specifically familiar with a number of reforms in public administration in several states since about 1960, a subject upon which Miller has no greater wisdom than to tell us that (1) Massachusetts is not one, and (2) back in 1933-38, the federal government was really creative. Hardly the point, I should think.

I really resent, however, having the plain language of my column ignored or distorted by a demonstrable inability to read what I said before rushing headlong into disagreement with it. Far from ignoring linkages between gays and the poor and working class, I specifically made the point that they are common victims of the bureaucratic revolution. I do not think that questioning the necessity for the Department of Health, Education and Welfare's producing 5000 new regulations per year, to take one example of an overblown bureaucracy, is a sign that I am for cutting out aid to the needy or whatever. (Their latest ruling forces a school dress code to provide that girls may not grow beards and mustaches when boys are forbidden to do so!)

What's going to be victimizing the poor and all of us in the very near future is, among other things, huge unfunded federal employee pension programs with "kicker" clauses and other benefits which, according to Rep. Les Aspin, will add \$300 billion to our long-term tax obligations (compared to a national debt currently at \$600 billion), with a forecast of \$34 billion a year by A.D. 2000 in military benefits alone as compared with \$8.4 billion now. Or switch to the state of Massachusetts, whose unfunded pension liabilities at all levels have jumped from \$3.4 billion two years ago to nearly \$10 billion now. Or let's hear it for the City of Boston, where the fiscal ledgerdomain and administrative incompetence of our "gay good guy" Mayor Kevin White are a substantial factor in Boston's projected \$50 to \$70 per thousand jump in the property tax rate, which will hit gays, poor and blacks alike with about an 8% pass-through rent increase this year.

There are other, even more horrifying numbers for those who can count, such as the prospective bankruptcy of the Social Security system Miller praises, or the 400% increase in the regressive social security payroll tax the average-income family has had to take over the last twenty years just to support it now. (I can't claim my lover as spouse either—another example where

gays get it in the neck from our present tax system). It is these "sleepers" which will end up cutting the lifeline of the really unfortunate unless tough management techniques and a priority system of controls are applied. Each of them has been discussed in the *Boston Globe* in the past three weeks. There is no excuse for the Editor of this newspaper to be ignorant of these considerations. Neil's knee-jerk response to my column simply validates the premise that gays need to start looking hard at all these programs and benefits and what have you and at measures designed to bring them under control. The alternatives, a massive and unthinking taxpayer revolt or bankruptcy, don't do much for that "responsive" government Neil wants to see.

The other aspect of Neil's editorial which particularly ticks me off is the *ad hominem* argument in combination with ignoring what I said. Readers will recall that I made the point that people of all sorts of positions — libertarian-conservatives, radical anarchists, and people of no clear ideological bent — were coming out at the same place. Yet immediately I am made to seem to be arguing as a front or "mask" for traditional conservative positions (a type I disclaimed) and then all sorts of positions I do not hold were in effect imputed to me by association. Why am I not, using the same method, thought to be fronting for radical anarchists, and instead of supporting the military bureaucracy (which I don't recall exempting from my strictures), have it suggested that I am really into throwing bombs into Queen Elizabeth's limousine when she drove through my street on Beacon Hill? And what kind of reasoning describes Dukakis and Brown as "conservatives" (if Brown spends less than Reagan, does that make Reagan a liberal?) or attributes all pro-gay legislation to the Federal Civil Rights Act of 1964? (So far as I understand it, the pro-gay amendment has not even gotten out of committee, whereas 17 states have reformed their criminal codes since 1960 to repeal sex laws concerning consenting adults.)

I'm not sure why I have to teach current events to the News Department. What we're getting from them, besides a Reader's Digest of gay news clipped from other papers, is coverage weighted in the direction of heavy dosages of hype for the gay left (regardless of any considerations of redeeming intellectual or social value), the latest press releases of Susan Saxe's mouthpiece, and this week's chapter in the epic contest between cops and slobbers in the local bushes. What we need from that department — and Neil can testify that I've told him this personally and rather forcefully — is tough, non-ideological, old-fashioned investigative reporting, combined with analysis and commentary from a gay perspective of the impact of public policy — "gay impact studies," if you will. What we *don't* need is any more half-baked editorial judgments of half-read arguments, or ideological simplifications of the muddy realities of daily experience.

As I read this over, as well as other, angrier drafts of a response to last week's editorial, I suddenly realize that I am getting very tired. Three years of trying to bring a voice of experience and sanity into an arena which will inevitably be dominated by the ill-informed and the impetu-

ous is probably long enough, if not too long. If there's any other aging masochist out there who wants to take it on, I will cheerfully yield up the post of Senior Columnist Without Portfolio. I presently hold the GCN endurance record for continuous verbiage (or perhaps it's my readers who do the enduring), and it really is time for fresh troops.

A. Nolder Gay

in defense of kathy

Dear GCN,

We the undersigned would like to address the questions posed by J. Stewart, Sheri Barden and Lois Johnson in their attacks upon Kathy Guilmette.

Who is Kathy? She is a woman who is a credit to her sex, the gay community and to her profession. She is a trustworthy and loyal friend to many.

Kathy and her lover Val joined DOB almost two years ago with the hopes of coming out in the gay community and serving it. This came to pass, although briefly. They were so successful in fact that Kathy was elected Treasurer and Val served as Recording Secretary.

Let us give you some background on why she ran for Treasurer. The bank balance dropped to ZERO which was the incumbent's error. Bills were not paid on time and the depositing of checks, evidently, was not regular. This caused the rent and other checks to BOUNCE. The membership, realizing this situation and Kathy knowing that she could rectify it, decided to run for Treasurer. When her candidacy was announced the immediate reaction of Sheri Barden was to harass and badger us to persuade Kathy not to run. Despite the fact that Kathy was involved in a severe auto accident and was hospitalized, she was then warned by Sheri to remove her name from the ballot.

Sheri and Lois backed the incumbent for the office of Treasurer, along with Stewart and her lover.

However, Kathy did run and was elected! The harassment continued even to the point of verbal assaults at various DOB meetings. These assaults were of both a personal and professional nature.

Kathy resigned six months later because of the increasing demands of her career. Stewart was then elected as Treasurer. She now alleges that it took her many months to "straighten out the books". But she omits the fact that she had to ask Kathy for help in understanding the previous Treasurer's bookkeeping procedures.

Again Kathy wanted to try and serve DOB by participating in a venture to raise money to purchase a building for all gay women. She undertook this venture with her lover, Alma Libby and ourselves. Alma, prime mover of the Building Fund, solely backed the project financially; not risking any part of the limited DOB treasury. After \$600 clear profit was netted, the majority of the membership did not want the money placed in trust for the purchase of a building, as originally planned. Many heated discussions ensued. As a direct result, the Building Fund was dissolved. As Kathy stated in her letter *The Devil's Advocate*, "... The hotly argued issue is gone. Let's get together and work together so DOB does not also die."

We ask you, does this sound like a woman who is trying to "slay DOB" as J. Stewart alleges in her letter to GCN? Perhaps they are making this woman a scapegoat to shoulder most of the blame for their failings in the organization. This is a serious thought to ponder.

Thank you for your time.

In Sisterhood,

M. Benedetti
S. Winters

A Gay Person's Guide To New England

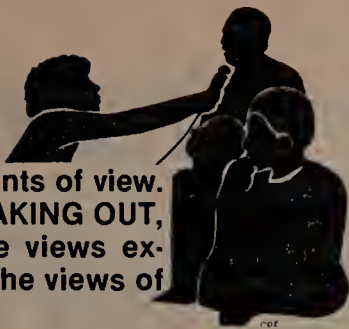


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SPEAKING OUT!



Readers may use this column to express their points of view. Typewritten material should be submitted to SPEAKING OUT, GCN, 22 Bromfield St., Boston, MA 02108. The views expressed in SPEAKING OUT are not necessarily the views of GCN and are entirely the views of the writer.

By John Cummings

Mix two tablespoons of gender, a pinch of "femininity," an equal quantity of "masculinity," two pairs of black leather shit-kickers, and a handful of purple pansies in a large blender. Turn it upside-down, click your heels together three times, say the magic word, and, before you know it, you're gender fucking, you're queer. Gender fucking may be thought of as any condition which aspires to being a violation of societally prescribed gender roles. Gender fucking is me, a faggot, putting on a pair of earrings or a dress, or sucking a cock, or loving my friends, or screaming hysterically, or experiencing my emotions, or crying at movies, or trying out a new color of nail polish or a blue denim jacket with little silver studs. It means women loving women and men loving men. It is being queer.

Gender fucking is why we are feared and despised by most of society. It allows us to be vividly enlightened to the ugliness, sickness, and hypocrisy of so much of straight society. And, it is precisely that same type of straight fear which caused the Boston bar Sporters to remove several faggots in gender fuck drag from its premises last Saturday.

Unfortunate it is, indeed, that the repressive straight stench sometimes seeps into gay society itself. As they provide excellent devices both for stuffing wallets and, at the same time, "keeping us in line," gay bars have repeatedly been the targets for straight intervention. If sources are correct, there is but one gay owned, gay managed, and gay operated bar in all of Boston. Almost every "gay bar" in Boston enforces a rigid dress code. Few so-called "gay bars" allow lesbians on the premises. Not only does this represent a divisive, separatist tactic, but it prevents lesbians from occupying precious bar space which might otherwise be occupied by a faggot who might spend more money, as he presumably makes more. Being staunch advocates of looksism, sexism, and ageism, most of the bars support the type of advertising which glorifies the all-American, pretty-boy body. It is the type of advertising which, by its nature, denounces our humanity.

At times, the bars even go so far as to exert calculated efforts to deflate our self-respect. For example, the now defunct Land of Oz had a policy of exploiting drag queens for the amusement of straight audiences in the front room, while it exploited gay people in the back room with over-priced drinks and cover charges. Regarding its patrons as something a little less than cattle, the 1270, last year, maintained a policy of requiring people to wait in the basement, where they were expected to fight with one another over the "privilege" of going upstairs. The list is endless. But, if you really want to treat your self-respect to a night out on the town, just take it to Sporters. It may be difficult to locate, of course, as there is no sign. Why embarrass the neighborhood with any sense of pride? For those who

don't know, Sporters is the small red building across from the Holiday Inn on Cambridge St. In keeping with the style, there are no windows, either. But, all is not lost. There is a door, and it may be identified by a small gold peep-hole in the center. Striving to maintain an atmosphere of alienation, guilt, and fear, the bars realize that once we begin to consider ourselves as human beings, brothers and sisters, and as having a sense of unity, we shall gain a culture which is independent of the bars.

Any factors which signify a true feeling of community and self-love within gay society pose serious threats to the straight-identified "gay bars." Since 1969, faggots have really achieved only one major accomplishment in the name of liberation, the right to fuck. Although it may not be a legal right, police harassment for such has declined considerably. Sex is a marketable item. Pimping is a profitable business. And the bar owners know it, as most gay bars function as little more than glorified pimp houses. Ageism, sexism, guilt, racism, loneliness, alienation, fear, and looksism, all of which may find such sexual objectification to be a fertile breeding ground, are, also, very profitable items for the "gay bar" owners. Such frustrations often lead to liquor, and liquor means cash. Developing a total sense of unity, of love, and of understanding is something which the gay community, overall, has not yet been able to achieve. Such a sense requires a feeling of freedom to explore every aspect of being gay. Such a sense, however, is not a marketable item.

While gayness, in and of itself, is certainly a violation of the gender roles, drag goes one extra step by representing a flagrant, willful, and highly visible assault on the entire concept. Being an explosion in the midst of a gender prison, drag creates a profound statement of love. Very simply, it says, "I love being gay, I love my sisters and brothers, and I reject the system of values which seeks to oppress us." And that is one hell of a threat to many, including the oppressive "gay bars."

As noted above, ten faggots, including myself, were recently expelled from Sporters Bar for gender fucking on the premises. While the general attitude of the clientele was supportive of us, the management considered our garb to be "disruptive." Indeed, let us hope that we were more than disruptive with respect to the straight-identified management. In fact, let us hope that the management was well aware of the anger and dissatisfaction expressed in our attire. I believe they were, as they exerted great efforts to effect our removal from the bar.

We, *The Fort Hill Faggots for Freedom*, are asking the entire Boston gay community, both women and men, bar-goers and non-bar people, to join us in our support of the boycott and picket of Sporters Bar which will begin Friday, August 20, at 10:00 p.m. The immediate goals of the action are to have Sporters (a) become responsive to the needs of the gay community; (b) discontinue all forms of discrimination, both overt and covert, against lesbian clientele; (c) abolish any and all dress codes; and (d) put up a sign. The most essential function of the action will be that of creating an awareness among the managements of all of the gay bars in Boston of what we believe to be the dissatisfaction, the needs, and the demands of the Boston gay community. Further demands which we extend to other gay bars in the Boston area (demands which Sporters does not presently violate), are that all bars (e) avoid advertising policies which support any form of looksism, sexism, or ageism; and (f) abolish any and all outrageous over-pricing. Hopefully, flyers will be posted at strategic locations in town by early next week. For more information, call 445-6676.

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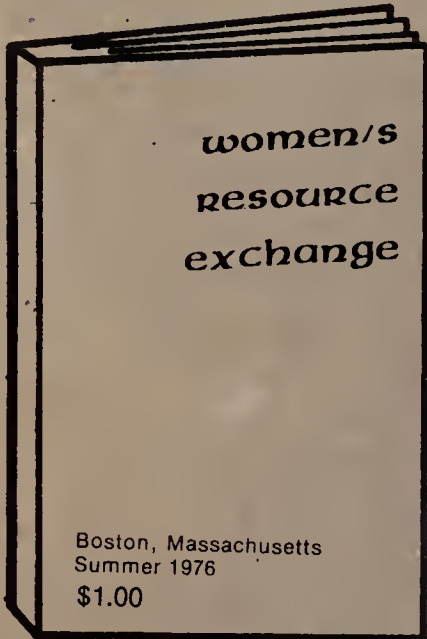
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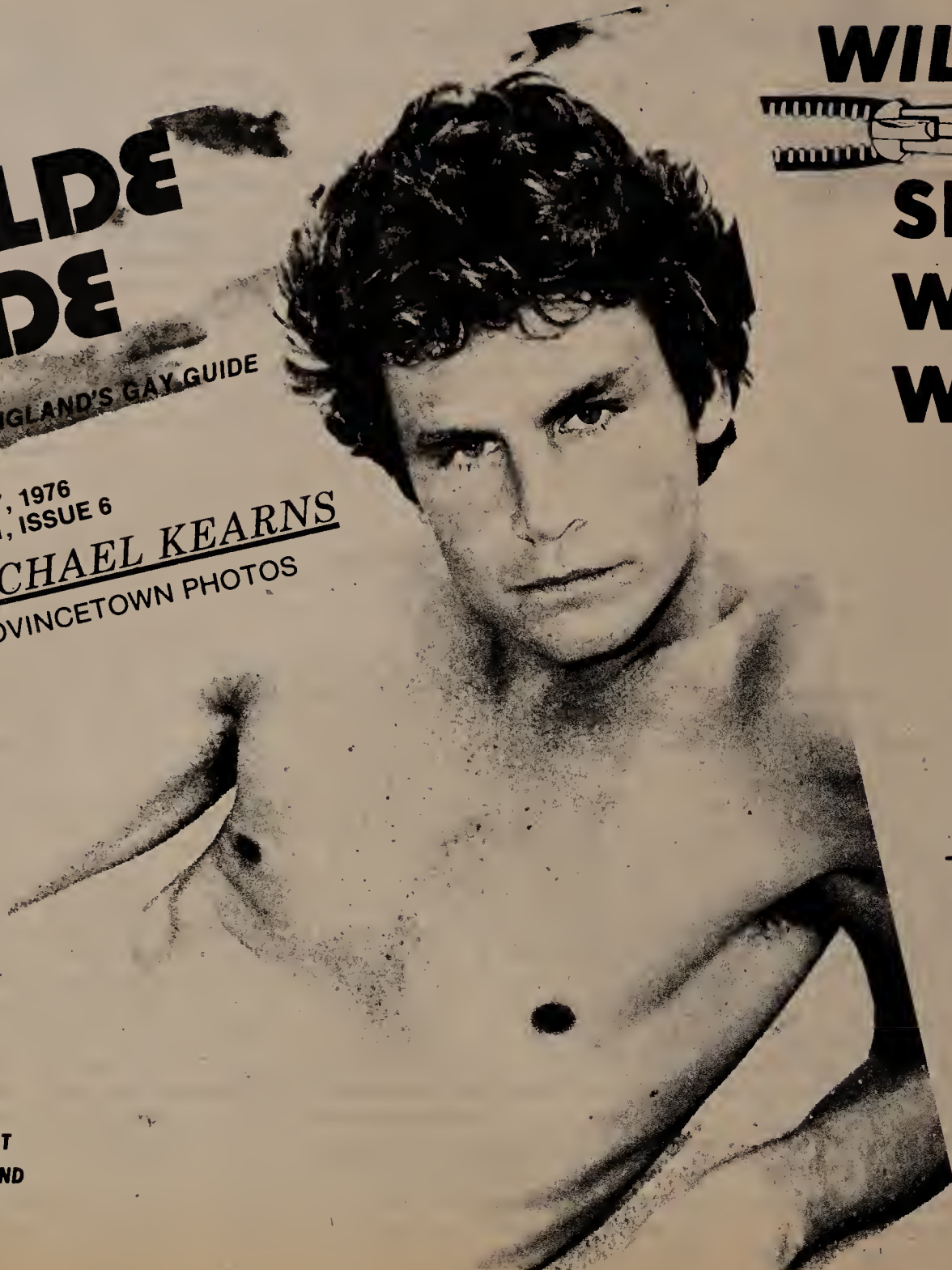
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The Existential Olympics

By Gary Jane Hoisington

This year's Olympic competitions struck people as generally tedious, excepting always the scandalous underbelly. Even people who didn't watch them, like me, learned all about steroids and do-it-yourself transfusions before the Games were over; we had also heard about the massive security system and the African walk-out. By merest chance, one or two athletes also made their way into the non-athletic consciousness. But the times, alas, do not really favor strictly physical exhibitions of endurance. The pole vault and the five-minute mile no longer relate to the way we live. Once, if you could run in the Decathlon, chances were you could also join an enterprising army and kill people, or at least run away from them real fast. The hydrogen bomb has changed all that — the only warriors in the modern world are mercenaries, and professionals may not compete in the Olympics.

Should we, therefore, get rid of them? No. But the Games should be revised to reflect the true spirit of things as experienced by those of us who will not be endorsing deodorants



and razor blades on television next year. Ergo, the following is my proposal for 1980, the Existential Olympic Games:

The Drink Event. Contestants will attempt to order cocktails from a crowded service bar three minutes after last call. Handicaps: the bar will be out of mixers.

The Fifty Minute Hour. At the firing of the gun contestants throw spontane-



ous anxiety attacks and hurry to the shrink via crowded public transportation. The winner is the first to resolve his/her crisis before the psychotherapist looks pointedly at the clock. (This event to be covered by Howard Cosell or another trained announcer: "Minsky started slow in the free association . . . now he's trying to sublimate. The Jungians on the Austrian team are cathecting . . . it looks like an Oedipus conflict for the Russians . . . Pavlova is digging up her feelings about her father on the third couch . . . Minsky's babbling . . . OH MY GOD MINSKY IS ACHIEVING CATHARSIS AND THAT'S THE GAME . . .")

The Seven Minutes. Competitors try to achieve orgasm with partners selected in semi-darkness. The latter will be observed in better lighting to be wearing wigs, false teeth, whalebone corsets, softcons, and elevator shoes. They will confess in an intimate moment to having an obscure, incurable venereal disease or a serious heroin

problem. At the last minute telephones go off in adjacent rooms, air hammers start digging up the street outside, and Olympic arsonists set fire to adjoining buildings.

Lying. Participants construct elaborate life stories to render themselves interesting at a series of Olympic cocktail parties. Closely related to The Name Drop, in which contestants set about convincing strangers of an intimacy with famous persons.

The Lazlo Event. Contestants seek to bore innocent bystanders (actually Olympic experts) to death by reciting the particulars of their beauty regimens and explaining just why it is so necessary to possess flawless skin.

The Bisexuality Event. Men and women of a certain type prey upon unsuspecting patrons at the Olympics dating bar, trying to boost free drinks, meals, and a place to stay in exchange for nothing much.

The Existential Olympics will contain categories such as Television Tuning, Watch Winding, Getting Information from a Welfare Worker (in the finals, Getting Correct Information from a Welfare Worker), Talking Your Way Out of An Arrest (in the semi-finals, For a Misdemeanor; in the finals, For a Felony). The beauty of these particular Olympics lies in the utter economy with which they could be staged. "Ordinary men and women," as William Burroughs would say, "doing ordinary things." The taxpayer wins because in this instance the taxpayer is an actual participant in the spectacle for which s/he pays through the nose. (One event will feature various people paying through the nose while filling out tax returns.) And the Olympics would once again reflect the myths and preoccupations of the world in which we live.



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The Sexual Politics of Transsexual Surgery

By Amalthea

In recent months, I have become increasingly aware of transsexual surgery as a focus for discussion in the Lesbian community of Boston. It would seem that there are at least three viewpoints expressed. First of all, some feminists have maintained that no person who has ever lived in a male role can ever be a genuine woman; I can only suggest that people of this viewpoint might wish to explore the basic medical facts about hermaphroditism and gender identity, facts which might lead them to a more flexible viewpoint. Secondly, there are feminist women who maintain that anyone living as a woman should be accepted as such—this is my own viewpoint. However, there is an interesting third group—or at least a third current of thought—which holds that any transsexual who has undergone male-to-female genital surgery should be accepted as a woman, but any male-to-female transsexual who has not yet undergone surgery should be considered a man, even though she is living full time as female, and desires eventual surgery.

It is to the third current of thought that this article is addressed. I write in part as a male-to-female transsexual who is presently living full time as female (and has been for over two years), and has been seeking surgery. At the same time, I identify as a Lesbian feminist, and am aware of the basic issues which have been raised over the past decade about women's health care. From this dual position I would like to suggest a positive feminist approach to transsexual surgery, and then to report some of the realities of 1976. After comparing feminist principles with male medical practices, radical Lesbians may understand why Lesbian transsexuals are often slow and deliberate about obtaining surgery.

Some Feminist Principles

Since a transsexual is a person with natively male genitalia who nevertheless has had a lifelong sense of femaleness, the purpose of surgery should logically be to provide such a person with anatomy and sexual response as close as possible to that of any other woman. Scientific and political statements over the past decade have alike stressed the strength and positiveness of female sexuality; it has also been established beyond a doubt that the clitoris is the center of female sexuality, although labia and vagina also play a significant part and ultimately the entire body is involved. This view is totally contrary to the old male myth of Aristotle and Thomas Aquinas that a woman is merely a man without cock and balls, and the more modern myth of Freud that female sexuality is centered in the vagina rather than the clitoris.

From this liberated view of female sexuality (whether gay or straight), it would follow that surgery should emphasize the construction of a sensitive clitoris with the most responsive tissue available, as well as the creation of sensitive labia minora and majora and of an accurate vagina. Such an operation involves far more than the removal of penis and testicles; it requires a skilled surgeon (or surgical team) with a great awareness of what female sexuality is really like, as well as the medical skill to rearrange tissues in the practical implementation of this awareness.

Since female and male genitals are biologically homologous—meaning that they derive from the same embryonic structures, which are in fact female in all embryos until the fifth week after conception—the task of rearrangement is not as impossible as it might seem. The sensitive erectile tissue of the penis, or a portion of it, can be reshaped into a clitoris; the scrotum becomes labia; an artificial vagina can be created and lined with a skin graft from either the outer skin of the penis, other surface skin, or even an ileal loop of intestinal tissue. Although the ileal loop approach is more complicated (because it involves opening the abdominal cavity), it has the benefit of using tissue much like that of the natural female vagina—it is not especially sensitive, but it is a good source of lubrication. A compromise might be to use sensitive penile tissue for the outer third of the vagina, and ileal tissue for the inner two-thirds—an arrangement which reflects the realities of female sexuality.

Given the fact that such surgery is a social and personal necessity for the transsexual, it ought (like abortion and other women's health needs) to be available at an affordable rate with good quality. Also, women should be involved in giving support to the patient during each step of the experience; she should be able to celebrate this new dimension of womanhood with her sisters.

In short, for the feminist (and specifically Lesbian) transsexual, surgery is not a negative yielding of male privilege, but a gaining of female anatomy and sexuality as a positive good. It demands a high level of consciousness about the real nature of women's sexuality from the medical personnel, as well as the technical skill to make this understanding into surgical reality.

Patriarchal Reality: Males Construct the Female

During the past decade, it has been common knowledge that doctors and therapists (predominantly male) are often more concerned with their own theories and dogmas than with female reality or female well-being. On an extreme and immediately physical level we have the history of male abortionists (and the herstory of death and suffering which women have endured from the lack of cheap and safe abortion), and also the practice of unnecessary and often disfiguring surgery indulged in by male practitioners against women.

Less immediately tragic, but equally sexist, are the psychological atrocities committed by male medicine and psychiatry. Naomi Weisstein, some years ago, viewed the traditional "psychology of women" as a study in the fantasy life of the male psychologist, and surely untold harm has been caused to women (including Lesbian women) by this mythology. Above I have already mentioned the Freudian rejection of natural clitoral sexuality in women, and the myth of vaginal passivity; some women have spent years in "therapy" trying to unlearn their sexual strength and autonomy as given by nature.

Generally, however, Freudian psychology was unable to eliminate the physical realities of womanhood; theorize as they might, Freudians could not abolish the practical facts of cli-

toral sensitivity and joyous Lesbianism among women. I say generally, because in fact at the turn of the century some surgeons actually performed clitoridectomy to realize Germaine Greer's female eunuch; in the Thirties Marie Bonaparte, a follower of Freud, more moderately suggested that in recalcitrantly "masculine" (read Lesbian or simply self-sufficient) women, the clitoris might be surgically relocated closer to the vagina to assist the quest for "femininity."

In performing sex reassignment surgery, a patriarchal surgeon has incredible room to act out all the fantasies he can no longer get away with selling to native women. He need not create a complicated myth of the vaginal orgasm, or even commit the positive act of clitoridectomy; he need only omit a clitoris from his surgical agenda, or create one of merely cosmetic function.

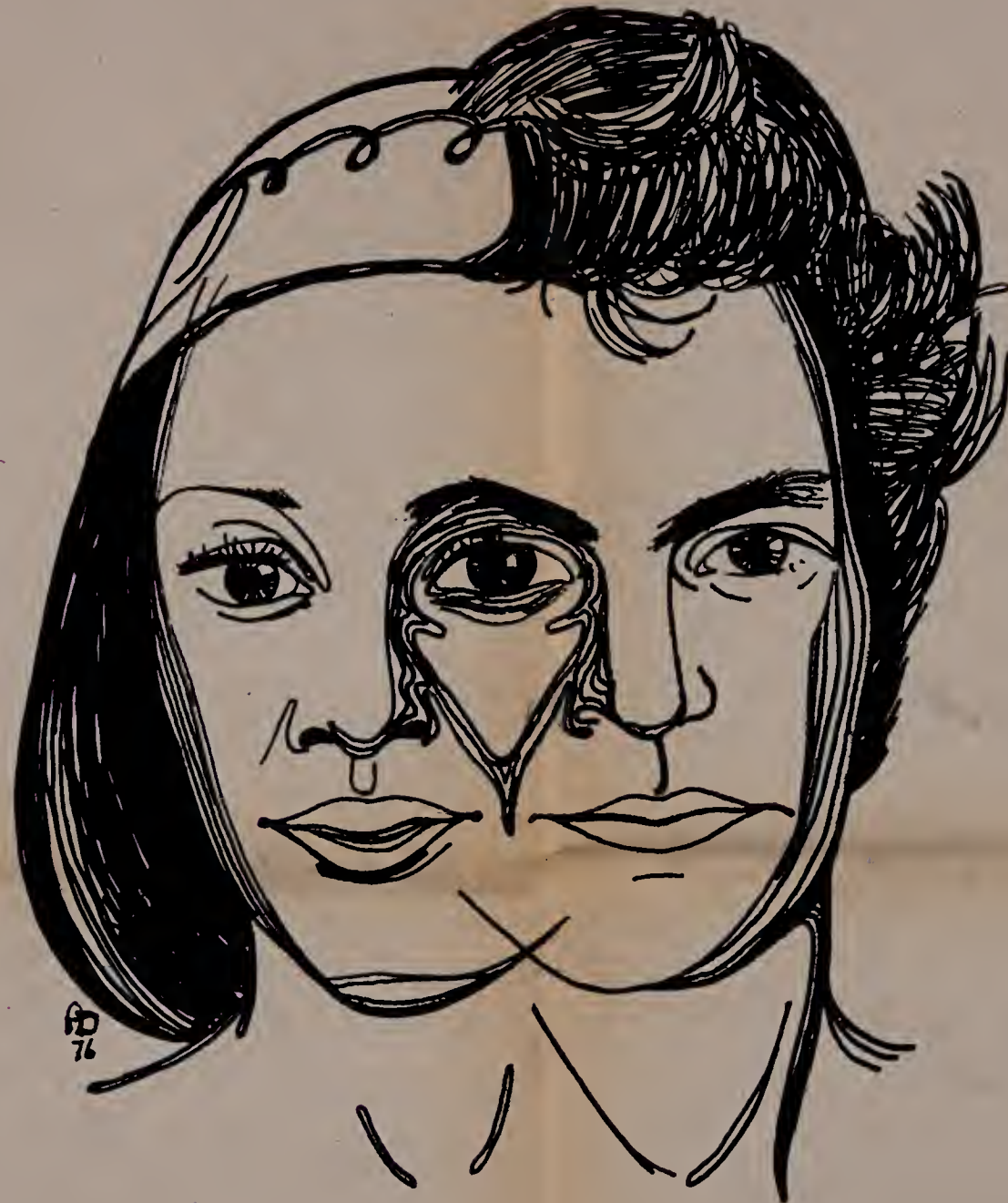
Rather than spend years of indoctrination (also known as psychoanalysis) convincing a woman that her vagina should be the center of her sexuality, he can simply put all his energy into creating a vagina. If a woman objects to her therapist's view of sexuality she can usually argue or even terminate the relationship; it is much more difficult to protest under anesthesia. In short, the Freudians have written their theories on paper; the sex reassignment surgeons carve them in human flesh.

Almost all the stress in established surgical practice is to open a heterosexually functional vagina; this is among relatively reputable surgeons, since the less reputable often do little more than remove the male structures and create some kind of hole.

There are occasional exceptions; a few male doctors are apparently focusing more energy on the clitoris. Still,

the area of the vagina seems subject to much imperfection, especially in the area of reliable lubrication (the almost universal technique is to use exclusively penile tissue here, where in the inner two-thirds less sensitive but lubricative ileal tissue would approximate female reality).

Anyone committed to the feminist ideal of communicative and supportive health care delivery must feel ill at ease with the present atmosphere around surgery. At worst, there are hospitals with rigid programs and qualifications which would be familiar to any woman who a decade ago sought "therapeutic" abortion, and on the other hand places which one friend of mine calls "butcher shops" (like the other extreme in abortion). At best, there is the male surgeon of a gentle and artistic disposition who is reasonably friendly and skillful.



Expenses are another matter, unless one happens by some miracle to have the surgery covered by a welfare department or rehabilitation program (this has *not* occurred in the Bay State). Even with medical insurance (which costs perhaps \$255 a year), one must be able to raise at least \$1700 (plus transportation expenses, if any) in order to get good surgery; without insurance the bill would be about \$3500.

It must be remembered that surgery is only the *last* expense for a committed transsexual; personally I have spent at least \$200 for electrolysis of facial hair (my legs and armpits are joyously hairy), plus another \$20 per month (\$720 over three years) for a moderate course of oral hormone therapy. Legal fees and medical appointments would add several hundred more dollars; against this background, for a poor to moderate income person, surgical expenses are indeed difficult to meet.

My Dilemma: Lesbian Affirmation vs. Male Ambience

Throughout this article, I have not hidden my own biases; for my own surgery I seek a procedure which will approximate the reality of female experience as closely as possible, plus a supportive atmosphere such as any woman would desire for a major medical operation. Everything I have read about feminist health care, everything I have heard celebrated about Lesbian sexuality and more generally about women and our bodies, leads me to set a high standard for surgery. In addition, the experiences of women (and especially of women who reject conventional lifestyles) warns me to be careful in entrusting my body to a man, especially a man with the liberties of practical fantasy which the surgery affords.

About my desire to have female genitals, to have the full and beautiful sexuality appropriate to me as someone who is already a woman, I feel no doubt at all. But the same desire and identity which makes me seek surgery also makes me wish to avoid surgery which creates a male-inspired parody of femaleness, or surgery in a restrictive atmosphere. It can be a painful inner conflict.

Perhaps a few people who call themselves feminists actually feel that surgery is simply the excision of male genitals, a negative ordeal of rejecting male privilege; but this view is really disrespectful to women and goes back to the female eunuch of Aristotle once again. A truly feminist position must demand that surgery be based on the reality of female sexuality; and it must view shoddy or male-oriented surgery as an insult to all women as well as to the patients.

Another basic dilemma: should a perspective surgeon know that I am Lesbian, and should I feel that she/he should know? A few days ago I had a discussion with a transsexual who argues that the less one says the better; the whole thing should be treated in as businesslike a way as possible. Further, she argues that female sexuality is female sexuality whether one is Lesbian or straight; since all women are physiologically alike regardless of sexual preference, the thing to do was to keep quiet about sexual preference and stick to technical details.

When I first heard this a few days

ago, I virtually bought it. On a purely logical cost/benefit analysis level, it almost makes sense; further, I was excited to hear that my friend got apparently excellent results.

But then I began to get another message from the feeling part of me, the deepest freaky Sapphic recesses of my soul. Would it *feel* right to trust my body, my womanhood itself, to a person I could not trust to know about my love for women, my love for my own femaleness and for all my sisters? Did everything I read about empathy and openness in *Our Bodies, Our Selves* apply to women seeking abortion, women exploring Lesbianism—but for some strange reason not to me? No, if I am a woman, I must reflect my feminism in self-respect. Would I want another woman to endure closetry and coldness in an important medical situation? NO! Then I must be patient, and take a considerable time if necessary to get realistic results in a humanistic environment.

Right now my lack of financial resources to do more than survive and keep up my medical treatment makes the dilemma less immediate than otherwise; and perhaps there are already one or two surgeons who could meet the feminist criteria stated above. In the meantime, I should just add that the ambiguities and tensions of the pre-operative state for me outweigh by far any symbolic cryptic "male privilege" which some in Boston have attributed to *anyone* with male genitals. Involuntary celibacy is one price I pay; discomfort in regard to part of my body another; a certain background sense of something physical to conceal yet another. Since I am a mystic at heart, and have some very deep and satisfying non-physical Lesbian involvements, these tensions are not absolutely unbearable; but still I cannot celebrate enforced celibacy (as opposed to a free choice of either celibacy or non-celibacy which other women are making).

Certainly it is true that male genitals *do* carry prestige in this society; it also carries prestige for a woman to have an established relationship with a man (and *not* with other women). Yet Lesbians are not primarily giving up a "privilege"; they are *claiming* the privilege of love between women, even if male society can only imagine this privilege as a degradation. In the same way, I seek not to abandon sacrificially some vague male privilege through surgery—rather through surgery I hope to *claim* my full physical womanhood and Sapphic self-esteem. If I had any other motive than positive womanhood, then I would indeed incarnate the Freudian fantasy of female masochism in its worst form (not to be confused with the liberating and love-filled sadomasochism of Rosenjoy and Co.).

In capitalist society, a solid globe of precious metal is the very symbol of power and privilege; yet when attached to the ankle of a person it still feels (at least to her) like a ball and chain. Privilege or no privilege in the abstract, the wearer wants to get rid of it. Yet my situation is more complex, for I must not simply discard my ball and chain but rather have it reworked into a necklace worthy to bear the beads of Sapphic love. And all too often it is hard to draw a line between metal chains and prison guards . . .

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The View from the Closet

By A. Nolder Gay

MOVING DAZE

(Ed. note: The other day our enterprising reporter was making his way through the respectable side of Beacon Hill when he heard tapping on the window of A. Nolder's closet. It was Mischief, the original liberated dykitten, who beckoned him up. The closet was bestrewn with boxes, papers, catnip mice, A. Younger's stuffed Snoopy, books, "busy balls," old GCNs and other impedimenta.)

M: Boy, am I glad to see you. Do you know that those two took off in A. Nolder's Rolls Rough and left me to do all the packing? Not that I'd go with them. That car of his is like A. Nolder himself; the motor's still running fairly well, but the body's beginning to sag here and there.

I'd offer you some sherry, but after your last visit he locked it up. I think I've got some good grass stashed away here somewhere, though. (Rummages under couch, emerges with two joints, promptly lighted.)

R: Say, this is great stuff! Where'd you get it? Surely A. Younger...

M: Of course not! He's as straight as they come (in a manner of speaking). I get my supply from the mice.

R: From the mice? You mean mice are into pushing the stuff?

M: Sure. They have a network all over Beacon Hill, especially down on the North Slope. A. Nolder says that area used to be called "Mount Whoredom," and some 19th century clergyperson described it as "Satan's seat" and a "sink of sin"

made up of "drunkards, harlots, spendthrifts, and outcasts from the country."

Fortunately it's still like that down there, and the mice who live with the freaks really make out like bandits. Sooner or later, though, we grab one and shake him down; it's a pretty dumb rodent who doesn't go out with a few joints in case of trouble with one of us. You should do a story about the Beacon Hill mice some time. At least half of them are gay, with the proportion rising to 100% as you get down around Sporter's.

R: (warily) I'll think about it. But what's with the packing?

M: Gad, don't you GCN reporters ever find out about *anything*? We're splitting. We're leaving Beacon Hill and pointing the nose of the Rolls Rough west by south.

R: You're moving west? Omigosh, don't tell the subscribers! Are you crashing in L.A. or San Francisco?

M: (puffing away) Neither, durny! We're moving to the South End. You know, they filled it in during the 1850s and built all sorts of bastardized English and French and Italianate town houses on it. It's a fairly gay area, so we should be happy there, though my father once told me that no daughter of his would ever go to live on "made land." But then, I didn't ask his permission to be a dyke, either.

R: Your father's pretty strong for Beacon Hill, then?

M: Oh, my, yes. We've been there from the beginning, you know. One of my ancestors on my mother's side once caught a mouse in John Han-

cock's wig. That caused quite a stir, since John was still in the wig at the time.

R: Yes, I can understand that. But how did you pry A. Nolder away from his very own bedroom fireplace?

M: It wasn't easy. His 1824 Federal-style town house suited his political outlook, he said, so why should he go mod and live in one built in the 1850s? But A. Younger and I ganged up on him; we needed more space. We looked around Beacon Hill and the Back Bay, but couldn't get a decent place because of all the discrimination.

R: Discrimination? Do you mean that they wouldn't rent to A. Nolder because they found out he's gay?

M: Are you kidding? Not renting to gays on Beacon Hill is like not renting to blacks in Harlem. I mean they were discriminating against *me*! You have no idea how many latent felinophobes there are among the ranks of the landlord class in this neighborhood.

R: How did A. Nolder react to that?

M: Oh, he was pretty hacked off, and as usual got very rhetorical about people who hate cat-persons. Here he is a recognized scholar (he claims), he's published under the imprints of Chicago, Macmillan, and Oxford (not to mention GCN), he's on state, national and international advisory commissions and listed in the latest *Who's Who in the East*. Yet so far as the general public is concerned (he raved), he's just another cat-succour. I told him that wasn't *quite* what the general public would call him if he ever

came out of the closet.

R: But the South End? Aren't you afraid of getting mugged or something?

M: Well, of course I can handle the fag dogs on the Hill with one swipe of the paw. But I suppose in the South End there's always the risk of getting chased by a mongrel. I held out for a place on Union Park, though, and if worst comes to worst I can just squeeze inside the cast-iron fence, jump up on one of the fountains, and grin contemptuously at my baffled pursuers.

R: Living on Union Park puts you among the South End's aristocats, I guess. But then, your social position in the Boston gay community has always given you a unique, if somewhat classist, perspective on the local gay scene.

M: (modestly) Well, at least I know more about A. Nolder than his mother does. And except for the problem of finding a new set of mice, I'm really looking forward to gay life in the South End. That is, if I can ever get this packing done. A. Nolder has more books than Jimmy Carter has peanuts. And A. Younger must have a complete set of Elton Fag tapes.

R: (reluctantly disengaging from the last millimeter of pot) Well, I've got to be going, anyway. I have a GCN staff meeting coming up, and I've got to pick up a couple of chocolate bars to give me the energy to get through it!

M: A chocolate junkie, eh? Young man, let me give you a parting word of advice: "candy is dandy, but sex doesn't rot your teeth!"

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People, Places & Flings

The 1270's Wendy Hunt, popular woman D.J., now spins on weekends at the 12 . . . The newest of the outrageous places to go has opened in Worcester, MA. **Ming's Chinese Disco** is a futuristic Chinese garden of delights at 19 Pearl St. The opening was fabulous! It seats 200-300 and can accommodate 500. Dance by the light of rhinestone-studded white birds with real feathers. The disco opens at 9 p.m., but if you're hungry, the delicious **Mauikau Restaurant** is right there and remains open until 11:30 . . . If you like good entertainment with your drinks, try the **Merry-Go-Round Room** at the **Copley Plaza** in Boston. **Ruth Waters**, the lovely singer, makes a triumphant two-week return appearance . . . Rumor has it that the **Ballet Trocadero** will turn up in **Newport** this August. The fabulous troupe is a group of Prime Dons, men in tutus, that will dance their way up and down your funny bone . . . Before the summer is over be sure to catch the male duo **Stories** and singer **Linda Gerard** at the **Pied Piper** in P'Town . . . **Arthur Blake** is still carrying on at the **Post Office Cafe** every day at 4:30 in P'Town and **Brandy Lee** is lighting up the nighttime at the **Boatslip** down the street . . . Women, get comfortable at the **Sisters** in P'Town . . . Don't forget that **The Owl's Nest** and the **Trade Winds** are great gay places to stay there . . . In New York, the **Glines Theatre** has some good summer entertainment: Aug. 19-22 a gay film festival featuring "The Place Between Our Bodies," "The Loft Boys" and "Prissy Grunt's Crypt;" Aug. 26-Oct. 3, "A Drop in the Pudding," a gay morality play. Continuing on exhibit there will be gay

poster art by twenty different gay artists. Call (212) 925-2619 for information . . . Lynn has a brand-new night-spot, **Mr. Dominic's**. Don't miss the daily and Sunday happy hours . . . The new **Christopher Street**, the gay magazine for the whole family, is on the stands now. There is some incredible fiction. Note especially the excerpt from **Bertha Harris'** book *Lover*, a love poem to lesbian lifestyles . . . **Rita Mae Brown's** new book is out now also. Keep an eye on GCN for the whole story . . . And in case you've noted the changes on the masthead, GCN staffers **Diane Bellavance** and **Joe Leo** have left. Diane is heading up the business department at *Sojourner*, Boston's fine women's newspaper. Joe is to become the publisher of a gay-oriented Boston newspaper called *Esplanade*. Good luck to both . . . Meanwhile GCN welcomes **Greg Howe** as the new advertising manager and **Lionel Cuffie** as the new business manager . . . **Al Dominique** has become the GCN graphic artist, so watch for changes in our format coming up soon . . . The **Gay Men's Center** thanks everyone who made their Friday 13th Bingo game lots of fun. They invite everyone to join them for a moonlight cruise on Saturday, Sept. 11. Tickets are now on sale at \$5.00 each by mail. Write Gay Men's Center, 36 Bromfield St., Boston, MA 02108 . . . An exciting new publication has just been put out by the **Women's Consulting Service, Inc.** The **Women's Resource Exchange** is a handy, \$1.00 pamphlet that lists businesses and services provided by Boston women for men and women. In it you can find a woman typesetter,

therapist, caterer, certified public accountant; the list goes on. Send a dollar and 25 cents for postage to Women's Consulting Service, Inc., Two Park Square, Suite 308, Boston, MA 02116. And remember, the consulting service itself offers expert help to women and women's businesses by providing new ventures feasibility studies, financial and accounting services; labor relations assistance. It is

truly novel and useful new service . . . Don't forget that **Women's Equality Day** is coming up Aug. 26. In Boston there will be a march at the Common. In Provincetown the **Women's Center** is putting on a day of fine entertainment including local favorites **Donna Price** and **Nancy Ryan**. If you've been meaning to make it to the Cape, this would be a good time to do it.

By David Brill

In Tyngsboro, Mass., one club stands to serve gay people forgotten by the bigger cities of Lowell, Lawrence, Haverhill, and Fitchburg. You may have known it as DiRocco's Cabaret, on Route 3A on the New Hampshire border. Don DiRocco has now left for sunny Florida, and the establishment is now run by A New Don — one Don Buch, and his partner, Tony Silva. It's now Don's After Dark, or DAD's for short.

Don has already renovated the club's back room into a recreation room, complete with pinball machines and a pool table. It continues to be the only place near Boston (about a 45-minute drive) with a disco atmosphere as well as table service. I don't know about anyone else, but I've always thought that ten minutes on one's feet dancing to Gloria Gaynor should be followed by equal time off one's feet, not more standing. At DAD's, you can have it both ways. The new management is busy planning live entertainment for



Photo by Andre Koz

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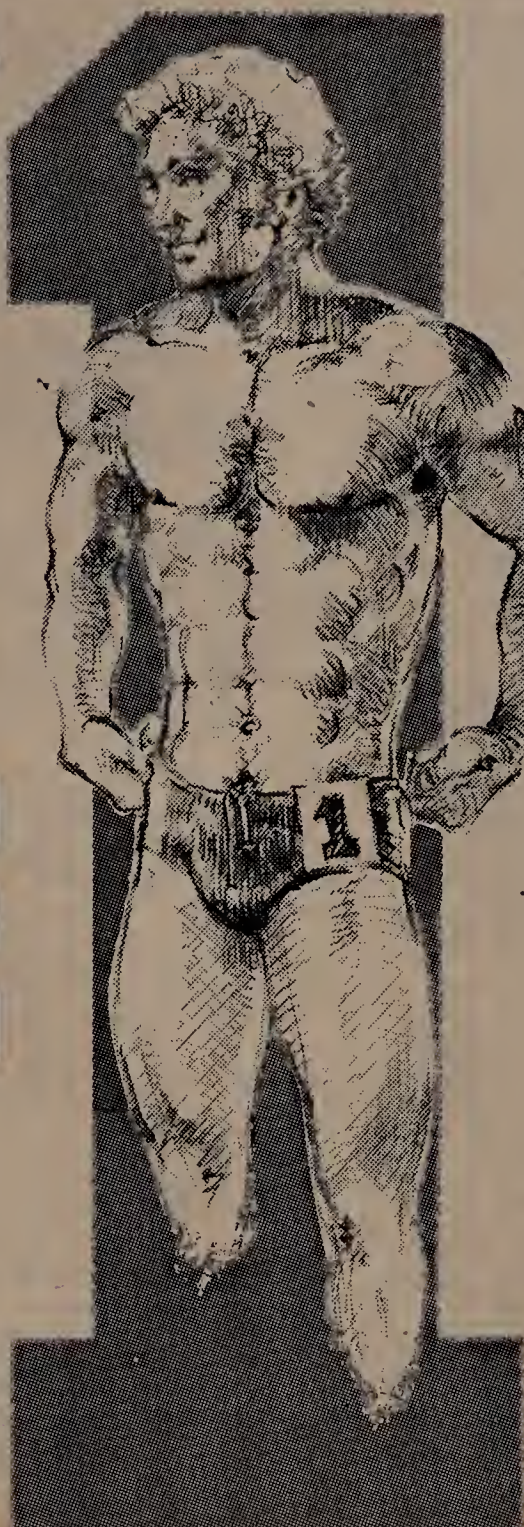
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GM, 26, needs same for Sept. 1 or before for lg 2 bdrm Myrtle St., Beacon Hill apt. Prefer non-smoke, stable worker. Rent \$125/mo. ea. plus util (ht & hw incl.). Call Harvey at 742-5187 after 2:30 p.m. M-F.

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Organizations

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Quick Gay Guide

BOSTON AREA

(Area Code 617)

Access (Cambridge Hotline) 661-3900
Adolescent male rap session, 4-6 pm 227-8587
B'nai Haskalah (Gay Jewish group) 265-6409
Black Gay Men's Caucus, GCN, Box 9600
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge, 02141 492-3433
Cambridge North/Brattle Gays Write c/o Gay Legislation 661-9362
Cambridge Women's Center 354-8807
Cambridgeport Gays, c/o GCN, Box 6500
Charles Street Meetinghouse 523-0368
Civil Liberties Union of Mass. 227-9469
Closet Space 523-1081
(WCAS 740m AM) (492-6540)
Daughters of Bilitis 262-1592
Dignity of Boston, c/o 1105 Boylston St., Boston
Elaine Noble (Rep.) 727-2584
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Focus, Women's Counseling, 186 1/2 Hampshire St., Cambridge 876-4488
Fort Hill Faggots for Freedom 440-8551 or 442-6029

Framingham Unicorn Society, P.O. Box 163, Framingham 01701
Gay Academic Union of New England P.O. Box 212, Boston 02101 266-2069
Gay Alert (For gay community emergency only) 523-0368 or 267-0764
Gay Community News 426-4469
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Legislation '76, P.O. Box 8841, J.F.K. Station, Boston 02144
Rep. Noble's Aides 727-2584
Gay Hotline (Mon. 6-9 pm) 426-9371
Gay Media Action, c/o GCN, Box 5000, 22 Bromfield St., Boston 02108 354-2079
Gay Men's Center, 36 Bromfield St. 338-7967
Gay Nurses Alliance, c/o GCN Box 251, Boston 02108
Gay People of UMass/Boston 287-1900 (ext. 2396)

Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000
Gay Way Radio (WBUR, 90.9 FM) 353-2790
Gay Youth Advocates, 70 Charles St. 227-8587
Gender Identity Service 864-8181
Golden Gays 482-8998
Good Gay Poets 536-9826

Harvard-Radcliffe GSA, 198 Memorial Hall, Cambridge 02138 495-1927
Homophile Community Health Svc. 542-5188
Integrity/Boston, P.O. Box 2582, 02208
Lesbian Therapy Research Project 354-8807
Lesbian Liberation, c/o Women's Center 354-8807
Lesbian Mothers 354-8807
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Lawyers Guild, 595 Mass. Ave. 661-8898
National Organization for Women 267-6160
Northeastern Gay Student Org., c/o Student Activities Office, 255 Ell Ctr. 253-5440
Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105
Project Lambda 227-8587
Project Place 267-9150
Sexual Health Centers of N.E., Inc. 739 Boylston St., Boston 02116 266-3444
Fr. Paul Shanley (Exodus Center) 333-0146
Transvestites/Transgenderists: Frances Craig, P.O. Box 291, MIT Branch, Cambridge 02139
Transvestites/Transgenderists: Ariadne Kane, Box 161, Cambridge 02140
Tufts Gay Community, c/o Student Activities Office, Medford 02155 776-0921
Unitarian Universalist Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100
Women's Community Health in Cambridge 547-2302

WESTERN MASS.

(Area Code 413)

Amherst Gay Hotline (Men & Women) 545-0154
Clark Gay Alliance, Box A-70, Clark U., Worcester 01610
Dignity/Springfield, P.O. Box 488, Forest Park Sta., Springfield 01108
Everywoman's Center, Amherst 545-0883
Gaybreak Radio (WMUA-FM, 91.9) 545-2876
Gay Women's Caucus, Amherst 545-3438
People's Gay Alliance, UMass/Amherst 545-0154
Southwest Women's Center 545-0626
Springfield Gay Alliance 583-3904
Valley Women's Center, Northampton 586-2011

EASTERN MASS

(Area Code 617)

Alcoholics Together/Worcester 756-0730
Clark Gay People, Box A-70, Clark U., Worcester 01610 793-7287
Dignity/Merrimack Valley, P.O. Box 348, Lowell 01853

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 487-3075 or 487-3344
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393 or 487-3234 or 487-3344

Gay Community Services, Box 815, Provincetown 02657
Gaypeople/Drop-In Center, Campus Center, 100 Elliot St., Haverhill 01830 374-0929
Haverhill, N.E.C.C. Gay Line, M. 8-10 am, T. 6-8 pm, W. 12-2 pm
Homophile Assistance League of Provincetown, Box 674, P-town 02657, 158 Commercial St. 487-9633
Homophile Union of Massachusetts, P.O. Box 262, Fitchburg, 01420
MCC/Merrimack Valley, Box 750, Haverhill, MA 01830 523-7664
MCC/Worcester 756-0730
New Bedford Women's Clinic 999-1070
Provincetown 24-Hour Drop-In Center 487-0387

CONNECTICUT

(Area Code 203)

"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520.
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, 2031 Yale St., New Haven 06520 436-8945
Gay Switchboard 522-5575
Hartford Gay Counseling 522-5575, 523-9837
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 232-5110, 522-5575
The Church of the Eternal Flame Universal 527-2656
Wesleyan Gay Alliance, Box KKK, Wesleyan St., Middletown, CT 06457

RHODE ISLAND

(Area Code 401)

Alcoholics Together, 290 Westminster St., Rm. 510, Providence
Dignity/Providence, Box 2231, Pawtucket 02861
Gay Help Line 831-9491
Gay Women at Brown U., Providence 863-2189
Gay Women of Providence 831-5184
Integrity, Box 71, Annex Sta., Providence 02801
MCC/Providence, 63 Chapin Ave.
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrum 941-8653
Providence Gay Group of AA 231-5853

MAINE

(Area Code 207)

CMGA, Box 2242, Augusta 04330
Gay People's Alliance, 92 Bedford St., University of Maine, Portland 04103 (ext. 535)
Gay Support & Action, P.O. Box 110, Bangor 04401
Maine Freewoman's Herald, 193 Middle St., 3rd floor, Portland 04111 774-6071
Maine Gay Task Force, 193 Middle St., Portland 773-5530
Maine Gay Task Force Newsletter, P.O. Box 4542, Portland 04112 773-5530
The Wilde-Stein Club, Memorial Union, University of Maine, Orono 04473

NEW HAMPSHIRE

(Area Code 603)

Seacoast Area Gay Alliance 436-7196
Box 1424, Portsmouth, 03801 or 742-2947 or 431-4350
Women's Group, P.O. Box 137, Northwood 03261 (Do not use "gay" on mail to this group.)
VERMONT (Area Code 802)
Counseling for Gay Women & Men c/o Vermont Women's Health Center, 158 Bank St., Burlington 05401 863-1386
UVM Gay Student Union, Univ. of Vermont, Burlington, 05401
M,W 7-9pm 656-4173
Gay People at Middlebury, Middlebury College
Vermont Gay Women 862-7770, 863-3237

NEW YORK (CITY)

(Area Code 212)

Dignity, P.O. Box 1554, NYC 10022
Gay Activists Alliance, P.O. Box 2, Village Sta., 10014 677-6090
Gay Media Coalition, c/o The Women's Center, 243 W. 20th St., NYC 10011 924-9434
Gay Men's Health Project, 74 Grove St., Rm 2RW, NYC 10014 691-6969
Gay People at Columbia, Columbia U., NYC 10027 280-2574
Gay Switchboard 924-4036
Gay & Women's Alliance for Responsible Media, 370 Lexington Ave., Suite 416, NYC
Lambda Legal Defense, P.O. Box 5448, Grand Central Station, NYC 10017 758-1905
Lesbian Feminists Liberation, c/o Women's Center, 243 W. 20th St. 691-5460
Lesbian Switchboard 741-2610
Mattachine Society, 59 Christopher St., NYC 10014 691-1066
MCC/New York, 201 W. 13th St. (corner of 7th Ave.) Sunday worship 7 pm 691-7428
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., NYC 10017
National Gay Task Force, 80 Fifth Ave., Rm. 506, NYC 741-1010
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097
West Side Discussion Group, 37 Ninth Ave., NYC 675-0143

NEW YORK (STATE)

Capital District Gay Comm. Council, P.O. Box 131, 332 Hudson Ave., Albany 12210 (518) 462-6138
Dignity/Rochester, P.O. Box 8295, Rochester
Gay Alliance of The Genesee Valley, Inc. 713 Monroe Ave., Rochester (716) 244-8640 or 244-9030
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester 14607 (716) 244-8640
Gay Citizens Alliance of Syracuse, Lambda Center, 503 South Geddes St., Syracuse, NY 472-3517
Gay Community Service Ctr., 1350 Main St., Buffalo 14209
Gay Liberation Front/U. of R., Todd Hall, River Campus, U. of R., Rochester, 14627 (716) 275-6181
Lesbian Resource Center (formerly GROW), 713 Monroe Ave., Rochester 14607 (716) 244-9030
Stonewall Society, Poughkeepsie (914) 471-8885

August 16 thru 24

16 mon

Kansas City, MO — The National Coalition of Gay Activists will be picketing hotels at which delegates will be staying at the Republican National Convention in the morning and early afternoons on Monday, Tuesday and Wednesday.

17 tue

Kansas City, MO — A rally will be held overlooking President Ford's headquarters at Liberty Memorial Hall at 12:30pm. A pot luck supper and gay love-in will be held at the same site that evening.

Boston — DOB women's rap on "Soft Drugs—sleeping pills, aspirin, marijuana, anti-depressants, etc.—good or bad?" 7:30pm, 419 Boylston St., rm. 323.

18 wed

Kansas City, MO — Picketing at Municipal Auditorium, the site of the Republican National Convention, by the National Coalition of Gay Activists.

Boston — Come to weekly planning meetings of the "Action Coalition for the Equal Rights Amendment" at 7:30pm. Northeastern University Women's Center, 5 Ell Center, Huntington Ave. Phone: 437-2130.

19 thur

Boston — Older (and other) gays, for gays interested in the problems of aging, all ages invited. Dessert. Church of St. John the Evangelist, Bowdoin St. (near Gov't Center), 7:30pm; further info call 482-8998.

Boston — DOB women's rap "On being in a couple"; 7:30pm, 419 Boylston St., Rm. 323.

Boston — Gay Men's Center: Coming Out Rap and Radical Politics Group at 7:30pm, 36 Bromfield St.

Boston, MA — GCN lays out the paper every Thursday, and we need help in the afternoon with copy reading and correcting and paste-up, from 12-4, 22 Bromfield St.

20 fri

Boston — NOTE: B'nai Haskalah is suspending services for month of August; next service Sept. 10.

Boston — Today and every Friday GCN invites all caring souls to lend a hand mailing GCN subscriptions, no experience needed, just time. Come to 22 Bromfield St. between 4:30 and 8; for directions call 426-4469.

21 sat

Boston — To celebrate Women's Equality Day, NOW holds celebration-picnic from noon to 4pm at Fens Park (across from Museum of Fine Arts); Rep. Elaine Noble, speaker; softball game; tickets \$2.50 in advance, \$3 at picnic. Info call 267-6160.

22 sun

Provincetown, MA — Cape Cod Women's Liberation hold weekly feminist discussions, 8-10pm, P-town Drop-in Center, 6 Gosnold St.; this week "Open Relationships."

24 tue

Boston — DOB rap for older women, 7:30pm, 419 Boylston St., Rm. 323.



Submit Calendar items to Calendar Editor, GCN, 22 Bromfield St., Boston, Ma. 02108, by noon on Wednesday prior to publication. Send items EARLY.



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